

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
RELIGION and REFORM.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

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FRIDAY, MAY 16, 1930.

PRICE TWOPENCE

## THROUGH AMERICA.

By HORACE LEAF, F.R.G.S.

THE journey by road from San Antonio to El Paso took about twenty-two hours—not a minute too long for anyone anxious to see as much of the State of Texas as possible. The weather was so bright and warm as to remind one of the tropics on a good day, while the scenery, mostly flat, was sometimes pleasantly varied by mountains. Texans may well be proud of the wonderful way in which they have broken soil sometimes as hard as rock, and turned arid deserts into land flowing with milk and honey.

A night at Pecos refreshed the pilgrims, and sent them upon the last stage of their journey through Texas keen for any new sights or adventures that might befall them. There is a certain amount of adventure touring America in automobiles, owing mainly to the dangerous mountain passes, and the still more dangerous railroads. No country is so badly engineered as America by railroads. Practically no attempt has been made to build bridges or cut tunnels for the passage of trains or other vehicles, the railroads, running along the ground, making numerous level crossings. The only efforts to safeguard the public using the highways are sometimes slender arms across the roadway when a train is approaching, or a swinging sign to each of which is added the loud clanging of a bell on the train, unmusical and raucous. The inadequacy of these precautions is amply shown by the great number of serious accidents that occur at these crossings, one of which we saw, the unfortunate travellers missing the train, but striking a post placed in a position so bad as to almost persuade one that the utmost had been done to remove the last degree of safety for the unfortunate motorists.

El Paso is somewhat disappointing after beautiful San Antonio, while there is considerable evidence that it is near the Mexican border. There are many more Mexicans and Indians in this city than there are Americans, a feature advantageous to the former, but not altogether to the latter. A trip across the Rio Grande makes this plain. It seems incredible that a hundred yards or so should make such a difference in the conditions in which people live. Juarez practically touches El Paso, yet the entire setting is different. Mexicans have learned little from their great neighbours, and incline the observer to the belief that all men are not equal; that there are national differences so pronounced that they must be fundamental.

Mexicans are, of course, interesting to the European, their manners and customs, as well as their appearance, being sufficiently different to make the American and the visitor from over the Atlantic to feel that pleasant sense of the bizarre which is one of the real pleasures when journeying to strange lands. Juarez bears all the marks of a backward race, the poverty and dirt which characterise it being so obvious that one wonders whether the most progressive leaders could lift its inhabitants to a level anywhere near that of America in a score of centuries. This feeling is doubtless illusory, but will serve to convey an idea of the marked disparity between Mexican civilisation and our own.

The religious situation in Mexico is very significant. After slavish adherence to Roman Catholicism for centuries, public feeling has been turning against that institution. It is deplorable to find how little Christianity has done to make Mexicans humane. Life is held so cheaply in Juarez that visitors are warned against going beyond the more popular

sections of the city. Cock-fighting and bull-fighting flourish without restriction, and anyone who crosses to Mexico on a Sunday may visit the cockpit or bull-ring. Evidence of the unsatisfactory conditions generally prevailing is shown in the official objection against strangers taking photographs in Juarez.

There are, however, signs of keen interest in Spiritualism among the Mexicans of El Paso, where they have three well-organised churches. These co-operated with Mr. Hal Rush, who was responsible for my visit, closing down on each evening that I lectured. This wholehearted love of the cause assured the success of my work, especially as all except one of the American churches also co-operated. The church that stood out did so presumably as a protest against the other churches having agreed to the exclusion of a pretended medium, who had been exploiting Spiritualism to his own advantage, at the expense of truth. But what had been lost by the hostile attitude of these misguided people had been more than made up by civic and legal appreciation, the police having co-operated in compelling this doubtful character to leave the city.

Spiritualism is fortunate in having Mr. Hal Rush to serve it. Being city editor of the leading newspaper in El Paso gives him considerable influence, and makes the press attitude towards Spiritualism friendly, if cautious. Mr. Rush makes no effort to do more for the cause than it deserves, a perfectly healthy point of view. He has been foremost in criticism as he has been foremost in support. What is not clean and good receives nothing but his severest censure. Temperamentally qualified to lead any movement to which he may attach himself, his thoroughness in his adherence to Spiritualism is shown by having developed his own supernormal faculties. Thus has he become perfectly confident of the scientific basis Spiritualism claims to possess.

Nor is he so enthusiastic as to be blind to the possibility of some supernormal faculties being innate and not necessarily caused by spirit-agents. Interest in psychology has revealed to him that the unplumbed depths of the human mind may hold faculties and powers which, properly developed, may enable anyone to extend their awareness beyond the limits of matter and ether to metetheral realms.

Owing to this attitude I found Mr. Rush of kindred thought to myself. This standpoint will enable him to rise to the forefront of Spiritualism in whatever field he works. His enthusiasm and balance made him and his wife companions to be sought, and I shall long remember the happy hours spent with them, as well as their courteous hospitality, which enabled me to see El Paso and its environs under most favourable conditions to the globe-trotter, who desires to more than just see places of interest.

Mr. Rush is one of the most popular announcers over the air in El Paso, and through his influence I received an invitation to broadcast on the subject of Spiritualism, my voice being heard as far north as Canada and as far west as Hawaii. The effort proved completely satisfactory.

Psychic conditions in El Paso are excellent, clairvoyance and clairaudience, with accompanying spirit-messages, coming with ease. This may be due to the high elevation of the city and the dryness of the climate. Plenty of sunshine in a clean healthy city makes for good health and high spirits, important factors in all forms of psychic work. I conducted only one class meeting here, lecturing and demonstrating the art of healing, magnetic, mental, and spiritual.

Among the interesting people I met in El Paso were Mr. and Mrs. Chester Hammond, relations of that remark-



ably fine medium, the Rev. C. L. Sharp, of Forth Worth, Texas. Spiritualism is a kind of freemasonry in the genial friendships it sets up between adherents. A stranger from the remotest part of the globe may be sure of a hearty welcome and unbounded hospitality from almost any Spiritualist he may meet. My wife and I have been many thousands of miles from home, and have met with the greatest kindness from people whom we have never seen before and may never meet again; but our mutual love of the cause has broken down all barriers, and we have been made to feel as much at home as if we had known our new friends a lifetime. Among such acts of generosity some stand out markedly, and I think none with greater enjoyment than our brief association with Mr. and Mrs. Hammond.

Their names may never again appear in Spiritualist literature, but they must not go unrecorded. Strictly private in their habits, they seek no publicity, but their smiling faces and unstinted generosity towards me and mine impel me to thank them for it all. No happier party crossed to Mexico than ours, while Mr. Hammond, a Texan by birth, well acquainted with the habits of the Mexicans, took us into places where we saw these people living their own lives in their own way.

Mrs. Hammond is a fine medium, restricting her powers to her own home in her own way. Intercourse with the unseen world has but tempered to a finer edge the natural goodness of this happy couple, whose friendship Mrs. Leaf and I will always cherish. There are others whose names I do not remember. Fine folk, working for a fine cause in a fine way. All of them I thank.

## SPIRITUALISM GROWS IN INDIA.

FROM India comes the triennial report of the Indian Spiritualistic Society, a first attempt to form which was made in the year 1923, the inaugural meeting being held on the 31st March of that year at the Aryan Education Society's School, Bombay.

From 1923 till 1926 Mr. V. D. Rishi (who was chiefly instrumental in promoting the Society) visited the whole of North India, preaching the gospel of Spiritualism, and many converts were made. In 1925 Mr. Rishi, as the representative of India, attended the first International Spiritualist Congress held at Paris, and on his return from Europe definite steps were made to form a Spiritualistic Society. The aims of the Society are (1) to demonstrate the continuity of life after death and (2) the possibility of communication with those who have gone over. The Society holds bi-weekly seances, and arranges weekly discourses on Sundays. It issues a weekly bulletin to all its members, and under its auspices many distinguished Indians have delivered public lectures concerning their psychic experiences.

During each of the last three years "All India Conferences" have been held. Mr. Rishi has also published "Subhadra," or "Life After Death," which many leading journals have spoken highly of, this being the first volume of its kind written by an Indian. A conference was held at Hardwar in 1928, and another at Lahore in 1929. Both were well attended. The following resolutions were passed at the Lahore Conference:—

1. This Conference expresses its appreciation of the efforts of Western scientists in arriving at the grand truth regarding the survival of man after death.
2. This Conference deems it necessary to establish a network of Spiritualist Societies throughout the whole of India for the spread of Spiritualistic knowledge and for the benefit of humanity.

Mr. and Mrs. Rishi represented India at the International Spiritualists' Congress in London in 1928, and the Indian Spiritualistic Society has now become affiliated to the International Federation. On their return from England Mr. and Mrs. Rishi were welcomed at a reception presided over by Mr. Jamnadas Mehta, Barrister-at-Law, where an address of welcome was presented to Mr. Rishi.

In the month of August, 1929, a social gathering of Spiritualists was held at Bombay, under the presidency of

Mr. Jamnadas M. Mehta, when the chairman, in a very impressive speech, dealt with the several criticisms levelled against Spiritualism, and Mr. Rishi delivered a lantern lecture, in which a number of spirit photographs were shown. The audience was spellbound, and many sympathisers joined the Society.

During 1929 three new branches of the Society were opened at Poona, Nasik and Delhi.

Mr. Jamnadas M. Mehta has been elected President of the Society.

The Association is still in its infancy, and is fighting an uphill battle. It has need of all the help it can get. It is deeply indebted to its first patron, Mr. Shet Tulsidas, for the free use of the rooms which form the headquarters of the Society.

One of the great needs of the Society is a library, and efforts are being made to establish the same. An appeal has been issued to all its members for assistance.

The report concludes with the words: "After three years of existence and experience the Society feels that much of the work is in the nature of propaganda, and it desires help to train men in this new mode of thinking. It is recognised that the idea of another life is not foreign to India, but the possibility of communication with that life and the modes of communication are entirely novel to the conservative Indian mind. To carry on an extensive propaganda a central fund is urgently needed. It is the desire and ambition of the Society to train persons who will do this work throughout the country. The Committee, therefore, make an earnest appeal to all members, sympathisers and charitably disposed persons, to come forward and help liberally towards the realisation of the Society's aims, for undoubtedly there is a great future before the movement in India."

THE TWO WORLDS wishes the effort every success.

## THE VALUE OF PRAYER.

By REV. G. VALE OWEN.

IN Mr. R. A. Bush's wonderfully helpful book, "Jesus Christ at Work,"\* there are several references to prayer which are well worth consideration. One spirit communicator describes a gathering held for the purpose of bidding a fellow-worker farewell on his leaving for a higher sphere. Mr. Bush had already been appraised of this event. On his next visit to the circle, one of those who had taken part in the event said, "that thousands in the spheres had sent their prayers to help the departing spirit," and added, "We picked out yours from among the many others, and it was recognised by him as a gift from you. You little know the reality of thought and the reality of prayer. We see thought, and therefore speak positively about its substantial reality" (p. 202).

When I read this, my mind went back to that curious passage in Revelation viii. There we have another ceremony in the spirit world described. There is an altar, and to it comes an angel. Much incense is given to him in order that he might offer it on the altar together with the prayers of the saints. This he does, and both ascend up into the higher sphere "before God." These two things, incense and prayer, are treated both in the same manner. In other words, they are both objective, and can be touched and handled, as Mr. Bush's communicator implies.

Another spirit friend said, "Just as you were saying the Invocation a small ray of sunshine broke into our midst" (p. 77). So in Acts x. the angel tells Cornelius, "Your prayers and your almsgiving are come up for a memorial before God." Still another spirit says, "I heard you pray for me. It was like sunshine in winter" (p. 198). Which expresses the same truth.

Not our prayers alone, but all work done sincerely, has its effect in the spirit world, even when we are unconscious of that effect. A man who sadly confessed, "I ridiculed God and Jesus Christ, and mocked in my heart those who professed religion," added, "I have watched your work



from here, and that, too, has helped me and others whom you do not know" (p. 50).

How often we workers for the great cause become weary when we see so little fruit for our individual labour. Take courage, comrades, nothing is lost.

When our words seem to pass on their way unheeded, when our prayers seem to have so little buoyancy that they return to us unanswered and futile, there is always some spirit in great need who has been led to us for our help. These will meet us one day with tears of gratitude and joy to welcome us, the benefactors, into the Summerland, to which, unknowing, we have helped them to attain.

\*

## INTERNAL & EXTERNAL EVIDENCES OF SPIRIT MANIFESTATION.

By A NON-PROFESSIONAL TRANCE AND TEST MEDIUM.

THE straightforward and honest scepticism of Mr. Robert Arch, which appeared in *THE TWO WORLDS* on Feb. 21st, has claimed my serious attention.

I was somewhat of Mr. Arch's way of thinking when I became acquainted with Spiritualism, and commenced development in my own home some thirty-five years ago.

It was a long time before I was able to accept the spirit hypothesis, as accountable for the various manifestations.

Although I was the means of converting many to a belief in Spiritualism, through the test messages given them, it was a long time before I received through my own mediumship (the only mediumship I at that time had any confidence in) any proof of continued existence beyond the grave. Many of us older Spiritualists have been very hard to convince.

During the past thirty-five years I have devoted much time and attention to scientific and orderly investigation and as a medium, to spirit manifestation in Australia, Asia and Europe.

It was my privilege, during my employment as an engineer inspector on a large public works at Singapore some years ago, to be introduced by a Chinese friend (who knew I was acquainted with spirit manifestation) to the priests of a Chinese Temple.

I was surprised at their knowledge and experience of spirit manifestation; they were equally astonished that I, a European, should have had such extensive and varied experiences, as we in the West are looked upon as heathens.

There were five priests at this Temple, and each priest a medium. They see spirits, and converse with them. The chief priest at this Temple is a healing medium; he had cured my friend of almost total blindness, and this without any payment whatever.

I was informed by the chief priest that at a large priest house in China there were five to six hundred priests. The chief priest informed me that at this priest house he had seen seven materialised spirits at one time.

I visited this Temple several times, and on one occasion held a seance with the priests in their private apartments at the Temple. They pray four times daily, and are strict vegetarians. I was permitted to enter the Temple with them, see and hear them pray, and to hold communion with their spirit guides. Possibly a unique experience for a European. They gave me of their best in food and refreshment, and looked upon me as a brother Spiritualist. I felt more at home with the Chinese priests than I have done with my own countrymen, who are ignorant of spirit manifestation.

I explained to the priests the different methods by which spirits control their mediums in this country, and also explained the auras surrounding the human body, and their different degrees of colour and density, with which they were all quite familiar.

They brought in a large sacred Chinese book, pictured with groups of people, some with auras, which were pointed out and discussed by us.

I have also investigated spirit manifestation among the natives of India, and in their temples, with no other object than the possible discovery of more evidence.

Although I have investigated and sought evidence as a medium for many years, please do not imagine that I live in the clouds.

I am not known as a medium to my business acquaintances, neither am I known as a Spiritualist to the editors of the technical journals who ask for my advice and articles on very material subjects. I am equally willing to give my advice and results of my extensive experience to younger constructional engineers, as I am the results of my scientific and orderly investigation as a medium in matters which transcend the material things of every-day life. These are equally as real to me as incarnate men and the denser matter with which we are all familiar.

In association with what I will call my spirit friends and guides on the other side, in my investigation of spirit manifestation, of which I have internal and external evidences, I became conscious of another law, "spiritual law."

I have also learned of an ethereal matter of various degrees of colour and density, a matter which permeates the human body as a soul force or aura.

Man is an incarnate spirit—as much a spirit now as he ever will be—though functioning through a material body. We only know as much of the individual man or incarnate spirit as he exhibits through his functioning. Incarnate man is built up of matter, an ethereal matter which can pass through denser matter; there is abundance of evidence of this. He is subject to attractive and repellent forces, including external thought.

If we define mind as the thinking principle in man, we do not get very far. Mind does not embody spirit, as I understand it. The brain I believe to be the vehicle of the mind, producing creative and non-creative thought. Although the mind forms a part of the functioning of the spirit the spirit is not all mind, any more than the human body is all brain matter.

We do not see the spirit while it is functioning through the human body. The spirit is an exact counterpart of the human body; so much so, that we can recognise the spirit after it leaves the material body, by its resemblance to that form; it is of various degrees of brightness and density.

"Sceptic" says: "I know some Spiritualists are also evolutionists. I wish they would tell me how they relate Spiritualism to evolution." I am an evolutionist. My facts and evidences of spirit manifestation make me a Spiritualist. As I know man to be a spirit functioning through a human body, the question appears to me as follows: At what period in the course of evolution did the human body become fitted for Divine use and spirit manifestation? I do not know, but it does not prevent my rational belief in evolution; some human bodies are not yet fitted for full spirit control or manifestation, and are more carnal than spiritual.

Mr. Arch states that if we continue to live after we leave our bodies, he sees no reason why fleas, flies, and other living things should cease to live.

I believe in the evolution of the human body, and have positive knowledge of the progression of discarnate spirits after the death of their bodies.

I believe that the various forms of matter (from protoplasm to the missing link) had life before it so evolved as to become fit for its present use. We see all sorts and conditions of living things, but we see no evidence of spirit manifestation therein.

Incarnate man is a creator, in thought, act and deed; he rules this world materially as the Almighty rules the universe. The wild rose of Nature he has developed and multiplied in variety, colour, beauty, size, and perfume; the wild apple he has developed into numerous varieties of exquisite beauty, size and flavour. His creations are without end.

He has created machines to fly him to the uttermost parts of the earth, travel above and below the waters of the deep, record and reproduce the human voice, talk to other incarnate spirits in distant lands.

In comparison to other living creatures, we are as Gods.

\*

THAT which we call death is but a pause or suspension and in truth a progress to life.—SENECA.



## WHEN WILL THE "FACULTY" AWAKE?

BY H. ALLEN GEORGE.

REFERRING to the "Child's Story of Former Life" in the issue of April 11th, the following account, sent me some years ago by a continental friend, may be of interest.

In an upper-class family in Birmingham was a girl of about ten years of age, apparently normal. One day, however, an old family friend (lady) called with a provincial gentleman, a stranger to the household into which he was introduced. Almost before the introduction had taken place, the girl bounced into the room and commenced hugging and kissing the gentleman, much to his embarrassment and the consternation of the others, saying, "Oh, Karl! how delighted I am to see you again! Where have you been all these years? Isn't it more than thirty years since we parted? Don't you remember your little sister Kitty?"

The child's mother reproved her for her "familiarity" and "untruth," and pointed out to her that her reference to thirty years was nonsense, as she was only ten years old, had no brother, and that her name was "Flora," and not "Kitty."

"But, mother," retorted the child, "I was another lady's little girl before I came to you, and then my name was 'Kitty,' and I had a brother, and this is he!"

The gentleman himself was much moved, as his name was Karl, and he had had a sister Kate, who had died in infancy some thirty years before.

Personally, I cannot believe in the theory of universal reincarnation, but I can credit its occasional possibility and the foregoing incident may be regarded as an excellent example. However, if the girl happened to be very strongly mediumistic, as so many children of that age undoubtedly are, it is at least as reasonable to suppose that she was temporarily controlled by the spirit of the visitor's sister whose name was "Kitty," and the love-bond being strong, she took advantage of the favourable conditions offered by the child's psychic power to greet, once more, her dearly-loved brother. Either explanation will account for the occurrence.

Sir Wm. Barrett, in his book, "On the Threshold of the Unseen," relates some extraordinary instances of spirit possession of young girls. One American girl for a period of years was at different times controlled by three (or four) different entities, and at these times (which were months and years) she actually was in disposition, character and memory another person entirely. She stated her name, place of residence, etc., and when enquiry was made at these distant districts, it was ascertained that within the last few years people of these names had lived and died at the addresses the possessed girl had stated.

I wonder when the dictators of the medical profession will permit the more enlightened of the doctors to study psychic science, and use the valuable knowledge and experience thus gained to alleviate and cure those mental derangements which are entirely due to the afflicted person being of a very mediumistic nature, but totally ignorant of the spiritual gifts with which they are endowed. Hence, that which under proper development and guidance would have been a blessing becomes but a curse to them.

As matters are, these unfortunates are certified as being of "unsound mind," and clapped into asylums, to herd with others similarly afflicted, and become infinitely worse. It is a terrible indictment of the present lunacy laws that (so far as I know) not the very slightest attention is given to a study of psychic science, as being a most important qualification for any doctor who professes to certify the state of mind of a person whose behaviour is abnormal.

I assert that many an unfortunate person declared to be insane by those whose knowledge of psychic truths is nil could have been completely restored to mental health under that natural and proper treatment which only an experienced healing medium is able to give. The real trouble often is the psychic powers running riot for the want of proper guidance and development.

Many medical men deplore this state of affairs, but dare not move in the matter, lest they suffer the fate of Professor Elliotson and Dr. Esdaile, who were both hounded out of the profession and struck off the register because they dared to practise mesmerism for the alleviation of pain in major operations (before chloroform was discovered) some years before the truth compelled its acceptance, and (to save the face of the profession) its name was changed to "hypnotism," which in 1848 the "Lancet" designated "this odious fraud." And we all know what happened to the noble Dr. Axham because he assisted Sir Herbert Barker to cure cases which were given up by orthodox medical practitioners.

In due course history will repeat itself, and Spiritualism will also be discovered to be true and re-christened with a high-sounding Greek name (by the savant who "discovers" it), will completely remodel the science of therapeutics to inestimable advantage of humanity, and it will at long last be respectable.

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## ON GROWING OLD.

BY W. H. EVANS.

FROM time to time one meets with friends he has not seen for many years. Generally we recognise them readily enough, though we cannot help but note the changes in bodily features which time has wrought. The first frosts of winter powder the hair, while lines and wrinkles testify to the struggles and vicissitudes through which our friends have passed. They remind us that we, too, are not unmarked, that upon us has fallen a little of winter's snow, while the artist Time has lined and seamed our features, and our mutual delight in meeting each other is tempered by the realisation that we are both nearer the end of our earthly journey. Meeting old friends also reminds us of others who have dropped out in the march of life. We become retrospective, and for a while capture the radiance of youth in the "land of memory." It is good to look back, but bad to linger too long on what might have been. Before us stretches the interminable future, and though age comes upon us all we may, if we will, keep young in heart, and retain the spirit of happy adventure.

As the days go on, and we see one and another fall out of the march, we contemplate our passing also. We stand by the graves of old friends, but we cannot realise it as the end. Something within us gives an emphatic denial to the cessation of our life. We cannot realise our own non-existence, cannot imagine ourselves ceasing to be. The spirit of life beats strong in us even in old age, and if we keep our interests alive we never think of ceasing to be. We may think of rest, but that presupposes refreshment, so we intuitively look forward to another dawn.

There is something good in the advance of life; its experiences mellow the soul; the mind sees further and deeper, and understanding ripens in enlarging sympathies. There comes a new freshness to life; a happy recognition of our at-onement with our fellows. We may still fight for the cause we love, but there is no hatred behind our blows, and love ever seeks to direct our thoughts. A great impersonality enfolds us. We become greater in the realisation of the divine fullness of life. The sheaves of ripe experience grow ever more abundant. Ha! yes, we have had our fears, our many temptations, and our several falls. None of us are perfect, and we realise a deeper love in the growing consciousness of our own shortcomings. "Judge not." We learn the lesson slowly enough, but we do learn it. The richness of the spirit spills itself over our physical frame. It shines in our ageing eyes, and ripples over our lips in understanding smiles. Happy are we if we grow old gracefully, and can retain the enthusiasm of youth, despite the disillusionments of time.

### DESCENDING THE HILL.

We know we are descending the hill. Its foot may be shrouded in mist, but if we have faith we shall see the shafts of heavenly light piercing it. We go down slowly and reluctantly. Life is good, and despite its trials and worries



and manifold disappointments, it holds many rich blessings. Many of those blessings have been tucked away in those troubles which so beset us. We did not see them at the time. Maybe we wailed to heaven that our cross was too heavy to bear. Had we but the open vision, we should have seen some spiritual Simon helping us to bear it. How little we realised that underneath were "the everlasting arms"—the arms which still bear us up, for "he hath given his angels charge concerning us, to bear us up, lest at any time we should dash our foot against a stone."

The old promises remain true, they breathe a spiritual wisdom, rich and rare, because they are of the vintage of the heavenly vineyards. So we go slowly down the hill, and as we go comes to us the faint echoes of a deeper song, the rich melodies of the spirit realms wash our souls with their harmony. We draw nearer and nearer, until the mist enfolds us, and we pass from the sight of our earthly friends. About us falls the light of heaven, its radiant glory shines upon the forms of many a "loved and lost." We go forward, a new song sounding in our hearts, a new name being conferred upon us.

Down the hill we came, yes, and found at the foot another hill to ascend, the hill of God, the Mount Carmel of the soul, and a heavenly host of arisen friends to greet us.

I have outrun my theme. We all grow old, nearly all, for some go in their youth to "the land of the leal." But I speak to those who age. Live not in the past, though its memories be sweet. Look forward. Hope's star is upon our brow, shining bright and gloriously beautiful. Let age, with all its ripe experiences, fill us with a universal charity. Let us see with joy the opening of the new life, the new age. We may not partake of its benefits here, but we shall still work from over the border.

Growing old? Yes, that is inevitable, though as yet I am young in years as the world counts age, but in spirit I count many milleniums. A soft footfall halts beside me, the spirit of age. I look into her shining eyes, and there I see a profound and understanding sympathy. You are welcome! In your presence age is not; only the spirit of the Ever-Present God remains. Let us dwell in Him, and find eternal rest.

### THE SOUL.

IN the "Columbian Cyclopaedia," published in Buffalo, New York, in 1897, the following definitions of "soul" are given:—

"The thinking being in man, and that part of man which enables him to think and reason, and which originates and is acted upon by the animal passions; a living intellectual creature; a human being; spirit. Syn. of soul; mind, spirit, intellect, essence, quintessence."

Under soul, a term in Spiritualistic philosophy, a far more rational description is given, partly as follows: "The spirit is the essential life principle; the soul is the personal life-organisation and life-development, according to the laws that pertain to the human sphere. Similarly, the animal soul is the whole life development into the individuality of faculties and functions accordant with the laws pertaining to the spiritual essence when working in the animal sphere. In its original signification the word appears to have stood for the principle of life both in man and animals.

The article refers to a "naturally immortal and rational element supposed to be a part of man besides the animal soul (always variously conceived) which he shares with the brutes."

After referring to the Latin and Greek schools of thought, it proceeds: "The earliest Christian writings distinguish body, soul, and spirit. Such a three-fold division was unfamiliar to the Jewish mind, which appears to have rested in a dualism or two-fold division." It then points out how the later centuries muddled up the subject. I think it is time for Spiritualism, the truth-giver, to clarify the matter.—A. K. VENNING.

MILLIONS of spiritual beings walk the earth, both when we walk and when we sleep.—HESIOD.

## DREAM FACES.

BY JAMES M'BLAIN.

THERE is always something mysterious about dreams. They may come apparently without cause, or, on the other hand, we may think we know a cause for them. If the feet are cold, we may dream of wading at the beach or in snow. If you have had a heavy supper, you may also have a horrid nightmare, and be struggling for your life in some terrifying position. But if your mind is clear and clean, and your digestion good, you may possibly dream that you are flying through the air, sustained just by slight movements of your hands and arms, as in swimming, ascending gracefully over the summits of great mountains without the least difficulty, and surveying scenic splendours in misty mysterious distances. But the most wonderful things in dreams are the faces you see, and the haunting realism of their expressions. The seeming reality of dream life is so impressive that we are sometimes inclined to believe there is truth in it.

Of course we know that dreams are generally, if not always, the mere wanderings of the mind freed from the restrictions of the will, but why they should be so intensely realistic I shall not attempt to explain.

### DAY DREAMS.

When imaginary faces are exceedingly expressive and force themselves upon you in your waking hours, they are possibly caused by a temporary unhealthy condition of the brain, such as undue compression or congestion, resulting from over-exertion or stimulation. If you try to drive these hallucinations away by an effort of the will, they will probably persist in returning, or their places may be taken by others equally insistent and unpleasant. You would more likely get rid of them more quickly by allowing them to come and go at their own will.

When we think of a person's face steadily for a while it may become quite lifelike, and, strange to say, a smile may spread over the face, the eyes shining with magnetic intelligence. This doubtless arises from the fact of the evermoving nature of things in general. Of course you know that in nature nothing is entirely at rest, and you understand the necessity for the tremendous rapidity and shortness of exposures in cinematography. A picture on the wall may be said to be perfectly immobile, but the mind certainly is not, and makes its own moving pictures. When a young woman is enjoying a siesta in the garden and dreaming romantically of her beloved, she may awaken with a start to see his enchanting form before her, and may be so affected by his thrilling realism that she may think herself clairvoyant or gifted with the second sight of her Celtic forbears. However, if every human being is, as we have been told, an electric battery, is it not reasonable to hold that we do truly see one another over the ether waves now and then when we are properly tuned up, and even hear the sweet voices of loved ones afar without other wires than the æolian vibrations of the tender passion?

### EVER CHANGING.

The face of nature is ever changing. When you look at the clouds they may appear to be still, but look away for a minute or two, and when you again uplift your gaze to the heavens you will in all probability learn that they have in the meantime sailed along swiftly. So with the dream faces of the day or night, they are never quiescent. Like the emotions of the heart they express, their features move with every throb of that centre of their being, and in every instant of time their presentment alters. Given time enough we might therefore conclude that objects of all kinds, visionary and real, would change completely, but this is not so; there is always a resemblance to the original, which, it would seem, may last for ever. The faces of your loved ones thus will be recognisable, no matter how much they may become changed, in vision or verity, during all time.

One of the greatest pleasures of day dreaming is to call up the faces of those we love or have loved, who love or have loved us. It is not always waste of time to indulge in reverie, to allow the days and nights of the past to arise



before us in dreams. When you are thinking of the screen plays you have seen, how much of your imaginings are focused on the beautiful or ugly countenances that for an hour or two held you spellbound. Those plays were dreams of the author and producer, and so their dream faces have become yours. It is not well to reflect much on the unpleasant scenes we have witnessed; it were wiser to think more of the good and beautiful, those faces that are bright with love and tenderness.

Most of the prominent men and women of history have been dreamers. In imagination they saw—they dreamt of—the wonderful things they were to accomplish. They visualised themselves exploring new countries, discovering scientific truths, saving the lives of lost persons, leading forlorn hopes on the field of battle, stormily over-mastering parliaments for the benefit of the populace. In their minds they rehearsed their glorious deeds, and beheld in their dreams the shining faces of the multitudes who were to almost worship them for ages to come.

#### DANGER.

But there is a danger in day dreaming, because of its allurements. It is of the nature of an intoxicant; too much of it is bad, although a certain quantity of it is good when so indicated. If you dream too much while awake, it will become a tyrannical habit, a veritable incubus, an "old man of the sea" on your back; you will not be able to prevent yourself from dreaming when you are at work, and your work will be spoiled, what little there will be of it. Occasionally the thought of a bright and glowing face, the face of someone you love, or reverence, will invigorate you and increase your output, but the mind must at once be concentrated on your labour of hand or brain.

When we come to think of it, how much of our happiness in life depends on our dreams! The faces we dream of may suggest ideas and aspirations that will make or mar our future. Life itself may be a dream, the reality more wonderful than the dream. How unreal appears everything material when we contemplate it for long!

Dreams are indications of the reality and finality of spirit, which is, without doubt, the greatest reality, as it is the eternal. If we dream at all, let us dream unceasingly of beauty, love and truth, which have no end.



#### MEDIUM RECEIVES DAMAGES.

SETTLEMENT has been reached in the action in which Vivian Deacon, the well-known Australian medium, sued "Truth" and "Sportsman" Ltd. for £5,000 damages for alleged libel (reports the "Harbinger of Light," Australia). Before Mr. Justice Cussen, in the Supreme Court at Melbourne, a few months ago, a jury found in favour of plaintiff, and awarded him £3,500. This judgment was challenged by the defendant in the Full Court of Victoria, which ordered a new trial. Against this order Deacon appealed to the High Court, and it was suggested that the parties should confer with a view to settlement.

A week later Mr. Menzies, K.C., leading counsel for the defendant company, told the Full Court of the High Court that a settlement had been reached. It was a condition of settlement that terms should not be announced completely, but the appellant Deacon was to have his taxed costs for all courts. Deacon would be paid a certain sum in addition to the £700 already paid him.

The Court ordered that the appeal be struck out, defendant to pay the costs of the appeal.



LEEDS.—On Sunday, May 4th, at the Institute, Bramley, a special service was held to celebrate the first anniversary. The address, which was given by Mr. Watson, of Wibsey, was appropriate to the day. A collection of eggs, to commemorate the day, met with great success. Mrs. Wright and Mrs. Tunney presented the collection of 202 to the Bramley Infirmary, for the sick and suffering, with the members' sympathy.

## NEWSY NOTES.

### THE HOUDINI MESSAGE "RECATENTED."

Perhaps the most striking item amongst the news of the week is the statement by an American newspaper of an alleged "recantation" by Mrs. Harry Houdini, widow of the famous magician, of the code message which she received from her husband after his death. Most of our readers are, no doubt, already acquainted with the full story of how Houdini came back, and when I first read the news of the "recantation" I received a considerable shock. The "Banner of Life" (Boston) quotes an American "Associate Press" dispatch which alleged that Mrs. Houdini had renounced all faith in her husband's message, but there is no available confirmation of the report. The position was made less alarming when, subsequently, the "Brooklyn Daily Eagle," a paper which sent a reporter to interview Mrs. Houdini personally upon her psychic experiences, made no reference to any recantation. She mentioned her husband's message specifically, but did not refute it, whatever else she said. The "Banner" says: "Mrs. Houdini's state of mind can certainly be appreciated by Spiritualists if by anyone, and I am sure that she will be the recipient of kindly consideration and sympathetic understanding by broadminded Spiritualists everywhere."

### "A HARD TASKMASTER."

In a brief editorial note the Editor of the "Banner" explains the whole position. Mr. Harry Houdini was by faith a Jew, and was, in fact, buried with Jewish rites. Mrs. Houdini is, however, a Roman Catholic, as are all her relatives, and it is believed that the Church is exercising pressure upon her. "She never accepted Spiritualism, and consequently has nothing to renounce," Mr. Scott states. She did, however, state that she received a spirit message from her husband, and has sworn an affidavit to that effect. "Her position," adds Mr. Scott, "is an uncomfortable one. The Catholic Church is a hard taskmaster. The threat of torture is mental only, but the poor woman's position might be intolerable." Such is the method of the Romish Church, so stubbornly antagonistic to Spiritualistic research. Always proud, always cruel, always the "final authority," one would not think that she would yet carry her antagonism thus far. Still, a drowning man will clutch at a straw, and we may perhaps forgive the Roman Church her debasement. She is fighting a battle upon which her very existence is at stake, and in war all is not fair play. She has still, however, to learn one thing—truth cannot be kept at bay by mere material power. It is much too strong.

### THE LOOSENING GRIP.

It is surprising how great a hold the Roman Church has over its converts. I recall now one case where a quiet Roman family was suddenly disturbed by distinct and evidential Spiritualistic phenomena in their home. So interested were they that they invited a seance to take place in their home, and some dozen people gathered together one evening for this purpose. There were some manifestations—all mental—and our friends were greatly interested in the results. They even welcomed further seances. When, however, a few days later I called upon them with a view to obtaining information of any further manifestations, I was astounded by the change in their attitude. The local priest had apparently visited them, threatened them with ex-communication, and instructed them to breathe no further word of the happenings which were occurring daily in their home. If they did, they should, he said, be immediately seized by evil and torturing spirits. The phenomena is, I believe, still occurring, but it is now never spoken of outside the home. Yet, in spite of cases like this, I believe Rome's grip is loosening. Education and greater religious freedom may be the chief causes, but, at all events, the power is weakening, and to its converts are once more returning the rights which are their due. Spiritualism has greatly contributed to this, for it has proven that there are other ministers of God than priests—that



all men are mediums, and that all possess some degree of spiritual power.

#### SPIRITUALISM AND THE GRAMOPHONE.

Can the gramophone be used as an aid to religious propaganda? I see that, writing in "The Gramophone" for May, the Rev. Robertson Ballard refers to the fact that gramophones are now in most homes, and that the dawn of the wireless era has apparently increased their popularity. In what way, he asks, could the gramophone be used for religious purposes? Spiritualists might profitably take the hint, for it does not appear that the supply of "spiritual" records is in keeping with the demand. In a gramophone dealer's establishment I was last week told that there would certainly be a market for a series of really spiritual lectures, dealing with the deeper aspects of life. The Rev. Ballard, I note, says that in the right hands a positive statement of the religious standing of the various creeds could also do much good. "So far," he states, "no recording company has dared the experiment." Let us hope they will soon appear.

#### OUT OF DOORS.

The coming summer promises to be one of the most successful for the outdoor Spiritualistic propagandist, and one of my correspondents has just sent me several suggestions for the new season. He refers to the rapidly growing rambling movement, and mentions it as a possible aid to the social side of the movement. I already know of one church which has just made arrangements for the establishment of such a club, and enthusiasm is high. My reader further adds: "Could not the Spiritualistic organisation profit from the utilising of a patrolling van equipped with a gramophone-amplifying attachment, by which records of short speeches made by prominent personalities in the movement could be broadcast in towns and villages?" I think it certainly could, but we shall probably have to wait some considerable time before such an idea is adopted. It would certainly have an effect.

#### THE BEST BOOKS.

For all the criticism which has been heaped upon them, the value of books to the public is nevertheless inestimable and in such intricate problems as may be prompted by a study of Spiritualism their indispensability is even more keenly indicated. Many people newly entering Spiritualism rush into the midst of circles and seances without the slightest knowledge of the subject with which they are dealing, while a few weeks spent on a course of reading would better equip them for the task. What are the best half-dozen books in print on the subject? A reader suggests "Phantasms of the Living," "Human Personality," Crookes' "Researches," Hudson's "Law of Psychic Phenomena," Campbell-Holm's "Facts of Psychic Phenomena," and Tweedale's "Man's Survival After Death." This is an exceptionally good list, but there are no doubt other important works which equally merit inclusion.

#### REV. F. C. SPURR.

Congratulations to the Rev. F. C. and Mrs. Spurr, of Handsworth, on the occasion of their silver wedding. The Rev. Spurr is known to most Spiritualists through his literary work on the subject. He was elected President of the London Baptist Association in 1919, President of the National Free Church Council (1923-4), and President of the Birmingham Free Church Council in 1927-28. We convey to the Rev. and Mrs. Spurr our hearty congratulations on this the 25th anniversary of their wedding, and it is no doubt the hope of many Spiritualists that they will have a happy and long association here together.

#### AMALGAMATION OF AUSTRALIAN SOCIETIES.

The proposed amalgamation of the Victorian (Australia) Association of Spiritualists, a principal Australian organisation, and the Melbourne Progressive Lyceum has now reached fruition. "The Harbinger of Light" states that a combined meeting of members was held recently, at

which the whole position was discussed, and it was eventually decided that it would be in the best interests of the movement for the two societies to amalgamate. At the meeting it was stated that it was intended to pool all the assets and liabilities of the two separate organisations, together with the Layley Fund, which amounts to £3,500, and the Peterson bequest, totalling £100. A new three-storey building is to be erected on the present site of the Victorian Association's headquarters, of which the ground floor will be used as rental premises, the second floor as the main Lecture Hall, and the third to provide accommodation for smaller meetings and seances. Plans have already been prepared, and it is understood that the new building will be opened early. "The Harbinger" states: "The decision arrived at is certainly to be commended, and it is anticipated that when it becomes an accomplished fact, this centre of the movement in Melbourne will give a much-needed stimulus to Spiritualism and greatly improve its local status." We wish every success to the venture.

#### JEWISH INVESTIGATION.

THE fourth open meeting of the Jewish Society for Psychic Research was held on Wednesday, April 30th, at Caxton Hall. Miss R. M. Bloch occupied the chair, and in welcoming the assembly said the "Mourners' Kaddish," the prayer recited by Jews on the death of a parent, contained no word of grief. It was praise magnifying God. Jewish law decreed that the dead should not be grieved for, and it was a fact that we commemorate our dead with thanksgiving.

Mr. J. Harold Carpenter addressed the meeting on "Some Facts and Inferences in Psychic Research." He said that his chief interest lay in the ethical and philosophical side of psychic research. It was difficult when they came to the ethical side to debar the religious aspect. He spoke as a Gentile to a Jewish society, but psychic research showed that both could stand on a solid platform as man to man, since they all derived their powers from the same source. Our personalities were evolved in mind, he said. Instincts are possessed in common, although we may not be conscious of this. The fact that you are a Jew and I a Gentile is in a sense accidental. All we derive is heredity. The minds we represent are social products, the outcome of evolution. It is borne out in the first fact of psychic research that we are of common origin, and the first fact of survival is that we are all spirits. We start on that common basis.

"There is no evading the consequences of foolish living or the ill we do to others. We find moral values in life after death, and it is wonderful how it cuts out speculation and shows up what is true. It proves that the morality we have inherited is true, and we must abide by it or suffer. We receive support for our efforts, and struggle is essential to progress. It is merely cause and effect. The effect cannot always be traced in this life, but it becomes apparent later. We find this out by coming in contact with those who have passed on.

Psychology showed that there must be racial animosities. The existing religions could not overcome this, but psychic research could, and within the knowledge of survival Jew and Gentile would extend hands in understanding. He concluded: "In following psychic research and spreading a knowledge of survival you are doing one of the greatest works possible for mankind."

Mr. T. E. Austin then gave an interesting demonstration of clairvoyance and a number of messages, all of which were recognised. Many questions were subsequently put to Mr. Carpenter, and suitable replies were given. The Chairman, in moving a hearty vote of thanks to Mr. Carpenter and Mr. Austin, referred to the difficulty in obtaining suitable media and speakers of the Jewish faith, and appealed for support.

"DON'T make excuses—make good."—WAYSIDE PULPIT.



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## "THE GLORY OF GOING ON."

OUR old friend, E. W. Wallis, used to say, "There is only one important thing about life, and that is the living of it." If evolution is to be believed, life has gradually grown from the somnolent to the active state. Someone has well said that "Life sleeps in the stone, awakes in the tree, and comes to activity in man."

There are still individuals, however, who imagine that Heaven is a vegetative state—a state of rest—in which progress has come to an end, or in which the goal of life has been achieved. Looking for an end to life is very much like looking for the ultimate object in space. That is to say, it is beyond human conception. In our callow youth we used to recite a little poem concerning a housemaid who, anticipating her release from earth, congratulated herself upon the fact that she "was going to do nothing for ever and ever," and while one might sympathise very roundly with the old-fashioned house-slave, now happily almost extinct, yet the contemplation of the idea of having nothing to do for ever and ever would surely result in a state of boredom which would make a Hell out of Heaven. As we said recently, the glory of humanity is the glory of attainment, and the greatest of all prospects is held out by the poet in the words, "Give me the glory of going on."

Sometimes in extreme old age the flesh becomes a weariness, and man is inclined to long for rest. Even the brain cells tire, and many of us have known what it is to get into a state in which it was too much trouble to think, but ever and always there followed as the result of rest a period of recuperation in which the longing for activity came again into being. Life is an active, a dynamic thing, and "the glory of going on" is its chief fascination. Men struggle and strive, and study and svot to attain certain results, and find satisfaction when their comparative goal is achieved, the examination passed, and the ideal realised; but ever and always there comes a to-morrow when the possibility of further achievements dangle themselves before us as the bunch of carrots before the tired donkey. As long as humanity can think, humanity will desire to achieve, and eternity can only be expressed in terms of activity. The possibilities of an infinite universe are infinite in their variety as well as their extent, and the human mind is unable to conceive an end to space, an end to evolution, or an end to anything of a cosmic nature.

When one, however, compares the next plane of life with this, he becomes persuaded that our incarnation in a physical body during the budding stages of rational consciousness are deliberately intended to fetter our activities, as we fetter a child who is first learning to walk. Our thoughts may soar beyond the confines of materiality, but ever and always we are dragged back to the physical life by the fact that for a few score years we are constrained to act through a mass of physical flesh. In the realm of telepathy and clairvoyance an individual may traverse hun-

dreds of miles and become familiar with what is happening at a distance, but that is a form of a mental action. If, however, the physical senses are to be impressed with the actual happenings at a distance, then he must laboriously transport his body to the distant scene in order that the reflection of light on objects may be reflected through the lenses of his eye.

Death is but the freeing of the bird from the bodily cage, enabling him to use his mentality over a larger range of experience, but he will still be the same individual seeking adventure, knowledge, attainment, and the next plane of existence is one where tiredness as we know it can scarcely exist. Our communicators say little of sleep or rest, except for those individuals who have not yet shaken off the habits and entanglements of earth. Generally speaking, even the tiredness of old age is a tiredness of body rather than of mind. We well remember a visit to the late Alfred Russel Wallace in the very late years of his life. How laboriously he dragged his body round the room: the drag of one foot after the other seemed to be a painful and laborious process; but in the course of conversation we raised an objection to a statement he made, and, sitting down on a chair, his eyes flashed and his mentality became that of a young man, eager to cross swords in argument with one who had challenged his decisions. It was difficult indeed to associate such a youthful mentality with such a decrepit physical body. Most of us could cite a number of similar instances, in which the tiredness of the body was associated with a vigorous mentality and an animated spirit.

Yes, our bodies have been given us to keep us restricted within bounds until we have developed sufficient mental strength and experience to enjoy and rightly use the larger freedom of the spirit. The restrictions which we place around the child who is learning to walk are not intended to prevent him from walking, but to encourage him to struggle and strive for the development of his muscular strength, which will presently enable him to overcome his fetters. So shall it be with our bodies. It is part of life's duty for us to struggle to overcome them; to learn to control the body which has been given us; to make ourselves the master of it, so that when we get a more flexible and responsive body we shall be responsible individuals, capable of using them wisely and well, and shall have the privilege and pleasure of extending the great adventure of life, to have "the glory of going on" from plane to plane, up the ever-ascending, but never-ending, scale of being and attainment. Life holds before us an infinitude of possibilities. There yawns before us "the life abundant."

This is the message which Spiritualism has brought us—no rest, no finality, but one eternal path of progress and attainment, for while our life forces may be fettered here by the limitations of their physical entanglement, yet in the depths of our being we are eternal spirits, more eternal than the stars, and as infinite in our possibilities as is the universe itself.

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A PENNY BIRTHDAY EFFORT.—"I have been asked to write and place before your readers, and for the attention of Spiritualists generally, the following suggestion (writes Mr. John G. Wood): It has relation to the F.O.B., its objects and the need for adequate support. Why not, said my friend, make the suggestion that the appeal for the F.O.B. be placed on a wider basis, so that EVERY Spiritualist, no matter how poor they may be, may be offered an opportunity of contributing to the fund? We may call the 31st March for practical purposes the birthday of Modern Spiritualism. Invite every individual Spiritualist and every other person who has received help and comfort and blessing from its message to contribute at least ONE PENNY to the F.O.B. on or near the 31st of March in each year. If only one penny were given as a means of expressing thanks by each one of those to whom the light has been revealed, the hearts of the aged workers to whom we owe so much would be gladdened indeed. The pennies could be handed in to some place meeting the convenience of the givers, or placed in a box at the church, or received at a retiring collection."



## CURRENT TOPICS.

TRUTH LIES  
BEHIND  
HUMOUR.

Spiritualism is certainly becoming important and generally recognised. Mr. J. B. S. Halldane, criticising a recent book by Lord Birkenhead, claims that there are many paragraphs in the book which are similar in their construction to paragraphs in a book written some years ago by himself. He suggests various explanations as to this similarity, one of them being that both the writers were controlled by the same spirit. Of course, the remark is intended as a joke, but there is something more behind it. It is evidence that the fact of spirit influence and spirit guidance is so well known and recognised that everybody is in a position to understand the inference. It is a recognition of the fact that our basic principles are becoming understood even by the man in the street.

AN  
AMBIGUOUS  
TESTATOR.

We notice, too, that the late Dr. Frederick Richard Hall, M.R.C.S., L.R.C.P., of Louth, Lincolnshire, who died on January 28th, leaving property of the value of £6,800, expressly stated in his will "that his infant children shall not be instructed in or have any connection whatsoever with the tenets, doctrines, beliefs, or practices of any sect or party practising or upholding Spiritualism in any form whatsoever." Since the word "Spiritualism" has more than one meaning, the ban is distinctly ambiguous. It may mean that they are to receive no spiritual instruction of any kind whatever. The testator may regard "Spiritualism" as the opposite of "materialism." On the other hand, the will can be so interpreted that it relates purely to the investigation of psychical phenomena, in which case it would seem that Spiritualism has become sufficiently important to attract the attention of its opponents to such an extent that they are anxious to fetter the intellectual and spiritual growth even of their children. It is a fine specimen of "the dead hand" which fetters.

PERMANENT  
RECORDS.

We are pleased to hear that Sir Arthur Conan Doyle is shortly to make gramophone records on Spiritualistic subjects, so that future generations will be able to say that "he being dead, yet speaketh." We are glad to see that Recording Companies are prepared to recognise the likelihood of a demand for such records. We think Spiritualists would be well advised to see that such records have a good sale.

AN ARGUMENT  
AT DARLINGTON.

As the result of a recent visit paid by Miss Estelle Stead to Darlington, some interesting correspondence has been running in the "Northern Echo," in which Miss Stead and the veteran, W. G. Mitchell, have been well to the front. The opposition position is taken by the Rev. R. A. Jardine, Vicar of St. Paul's, who hashes up the same old statements as to fraud and trickery. In response to Mr. Mitchell's statement that the same thing exists amongst the clergy, Mr. Jardine finds refuge in the statement (a very doubtful one) that trickery and deception are common amongst mediums and rare amongst the clergy. While not anxious to indulge in unpleasant reflections, a long experience has taught us that it is extremely doubtful if the percentage is greater in one case than another. Human failing often overcomes individual self-control in any and every walk of life. Mr. Jardine, however, assures us that spirits can materialise without the aid of a medium, but they are evil spirits. He asks: "Has Mr. Mitchell ever seen a materialised spirit and handled it? I have! Has he ever seen levitation—human bodies carried through the air in an open room, with the lights full on? I have! Has he ever been attacked by spirits and been in danger of his life? I have more than once, and without mediumship." This is indeed a strange confession. We too have seen all the phenomena mentioned, a score of times in good light, but

have never had our life attacked, probably due to the fact that our phenomena occurred through mediumship which was properly developed and well controlled, and we deeply sympathise with Mr. Jardine in the company he keeps.

CAN  
MR. JARDINE  
PROVE IT?

It is a pity, however, that Mr. Jardine cannot establish his phenomena upon scientific grounds. If these phenomena occurred, they are important. Even if evil spirits can appear, it is really important that the fact be established. We could not even protect ourselves against malaria and smallpox until their existence was recognised, studied and understood, and if, as Mr. Jardine claims, there are evil spirits, let him come forward and prove it. Let us have them open to investigation. Let us know what are the dangers, and how they can be guarded against. Mere gratuitous affirmations are of little value. One of the difficulties Mr. Jardine is up against is that all the phenomena upon which his theology is based, and which are recorded in the Bible, are exactly the same type of phenomena as those we are getting to-day. He reminds us of the man who was sitting on the end of a branch, busily engaged in sawing off that branch. If he destroys the psychic phenomena of Spiritualism he destroys the whole basis of his faith. If the phenomenon of the Transfiguration was due to evil spirits, if Jesus of Nazareth did not reappear after the Crucifixion, if Paul did not hear Him speak during the journey to Damascus, if, in fact, all the psychic phenomena of the Bible (which are paralleled by the phenomena of to-day) are untrue, or are due to evil spirits, then the quicker the Rev. Jardine takes off his cassock the better. However, judging by the correspondence on both sides, the Vicar is being well met, and we can safely leave the argument to the local friends.

\*

## TRANSITION OF MRS. JOHN RUTHERFORD.

DURING a long spell of bitterly cold weather which held the whole of the North-east coast in an iron grip there passed away on the morning of May 2nd, at 13, Park Parade, Roker-by-the-Sea, Sunderland, Mrs. Jane Rutherford, whose name must be familiar to all readers of THE TWO WORLDS.

The deceased lady had reached the advanced age of 85 years, yet in spite of bouts of illness bravely borne, she preserved a cheery, kindly, sympathetic disposition almost to the very end.

A native of Northumberland, Mrs. Rutherford had lived for the greater part of her life in Sunderland. Not only did she win the love and friendship of all with whom she came into contact on Wearside, but in the villages of the county of Durham itself she was well known and highly esteemed by Spiritualistic friends. In the early days when Spiritualism was largely looked upon with amused scepticism, and when it was almost thought infra dig to discuss the subject, she was always energetic and helpful in furthering the cause in the sturdy North. It was indeed mainly through her kindly encouragement that Spiritualism became a force to reckon with amongst the fair sex on Wearside.

The funeral took place at the Mere Knolls Cemetery, not far from Roker, on May 6th, under a blue sky and in brilliant sunshine. There was a large gathering at the graveside, including many who had come from distant parts of the county. The principal mourners were Mr. John Rutherford (husband), Mr. Edwin Rutherford and Mr. Wilfrid Rutherford (sons), London, and Mrs. Littlehailes, Beckenham, Kent (daughter). The coffin was covered with many beautiful wreaths, and one of the floral tributes consisted of wild Spring flowers which had been specially gathered by the hands of loving sympathisers in distant Devon. Before the cortege moved away from Park Parade a brief prayer was offered by Mr. W. D. Todd, whose efforts on behalf of Spiritualism in Sunderland have been long and arduous, and crowned with signal success. It fell to Mr. Todd also to conduct the service at the graveside. There to the murmuring of the not far distant sea and to the gladsome notes of birds proclaiming the advent of Spring, the remains of the deceased were laid to rest.—W. R.



## OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

NOTE.—The Editor is prepared to reply briefly to questions which present difficulties to his readers. Questions should be briefly and clearly stated. Expressions of opinion will not be considered questions.

"BOLTONIAN" asks: "Supposing someone loses a limb, is the deficiency made good in the next world?"

ANSWER: The questioner evidently imagines that his body is him. His physical body loses a limb, but since the physical body goes into the grave at death, and is dissolved into its separate elements, he will not find himself possessed of that body and its deficiencies on the other side of life. A man is not his body—his body is merely the house in which he is temporarily living. Psychic science demonstrates, in the words of Saint Paul, that "there is a natural body and a spirit body." They exist simultaneously. Thus, every individual has two bodies, and death means leaving the physical body and taking up occupation of the other. If a man has two houses, a town house and a country house, and his town house loses its roof, he removes to live in the country dwelling, but he does not expect to find the country house without a roof also. Neither will the questioner find his other body without a limb.

MR. N. K. WOOD: "We hear it said that some folk in the spirit world are unaware that they are dead. Are there no guides or instructors who can tell them that they have left the earth?"

ANSWER: The questioner forgets that no man can be instructed who is not willing to receive instruction. There are types of people who "know it all," and are above receiving instruction from others. There are also individuals who love to dwell alone, and who are not fond of company at all. There are all types of individuals in this world, and they all meet the common fate—they pass into another life. The man who thus finds himself possessed of a body which is as real and solid to him as the body he possessed on earth does not immediately discern the change. It is only the accumulation of experiences which enables him to make comparisons, for it must be realised that all our knowledge is comparative and without comparisons there is no knowledge. Of course, it is true that sooner or later everyone wakes to the fact that he has changed his plane of being. Many individuals know that instantly, but the slow-witted, as well as the quick-witted, pass through the avenue of death, and many are slow to learn, and not everyone is sufficiently credulous to believe all that they are told.

QUESTION: "What is the spirit body actually composed of?"

ANSWER: We might retort by asking, "What is this world actually composed of?" Since no one knows what matter is, we can only argue by its effects upon our consciousness. The spirit body is composed of elements peculiar to the spirit world. In common parlance, we say that the physical body is composed of matter, chiefly water: the spirit finds itself possessed of a body which is to it quite as material as the physical one was. One might, of course, say that the spirit world is composed of ether, but unfortunately names do not explain anything.

QUESTION: "What is the first thing that happens to the spirit of an individual after death?"

ANSWER: He wakes up.

QUESTION: "Can you explain what the mass of light round the spirit figure of 'Rosey' is in a recent photograph?"

ANSWER: Most spirits refer to it as ectoplasmic substance. It would seem in the case of some photographic mediums that before the spirit form is built up with sufficient solidity to reflect rays of light on the photographic plate, a cabinet or protecting cover is necessary. Whether this is done to insulate the form from interfering rays or vibrations, or to keep the materialising power within

bounds, or whether it merely acts as a reflector to the dispersion of the rays, are points for further investigation, but it is to be noted that with some psychic photographers the ectoplasmic shield is consistent, while with others it is but a rare effect. This may be due to the density of the psychic force peculiar to the medium, or it may be due to the methods of different guides.

MR. ALBERT DOBSON: "What is ectoplasm?"

ANSWER: As stated in an earlier answer, we do not know what anything is. One might ask, What is matter? What is light? What is electricity? Nobody knows. We know how things act, but we do not know what they are. It would, however, appear that ectoplasm is a psychic substance which may be drawn from or liberated by certain individuals whom we call mediums. It is possible that it is possessed by all people in some degree. In the seance room it is capable of condensation and solidification. In one form it is often called the human aura, and it is not usual to apply the term "ectoplasm" to it, until it appears as a tangible, visible, putty-like substance which is capable of being modified or extended until, in the fully materialised form, it is indistinguishable from flesh.

QUESTION: "Why should light have such a strong effect upon ectoplasm?"

ANSWER: Because it is primitive in its cellular structure, and has no protecting skin. The last stage of materialisation consists in "skinning over" the ectoplasmic substance in somewhat the same form as the human embryo is skinned over before it is born and emerges into light. When the materialised form has been skinned over, it will stand just as much light as will the human body. Most creative forces operate in darkness and seclusion. Even the chicken does not emerge from the egg until its organs are formed and a protective skin covers it.

## BOOK REVIEW.

"THE OCCULT CAUSES OF DISEASE." By E. Wolfram. 294 pp. London: Rider & Co. 6s.

Here is a work for which the medical profession should be especially grateful. It is a compendium of the teachings of Bombastus von Hohenheim, who is, perhaps, more widely known as Paracelsus. The volume throughout concentrates on the esoteric or hidden side of disease, and had its original publishers not cunningly concealed much of the tuition when, 300 years ago, it was first published, they would probably have met serious opposition. Neither the hasty nor flippant reader will get to the heart of this volume, for only by slow and thoughtful study will its guarded secrets be unravelled and its message laid bare.—J. L.

"CAN I BE A MYSTIC?" By Aelfrida Tillyard. 191 pp. London: Rider & Co. 5s. net.

Aelfrida Tillyard is a well-known author of books dealing with mysticism, and this new work constitutes, she tells us, a collection of her letters to a stranger in reply to his various questions on the subject, prompted by reading her former publications. The book is ever spiritual and instructive. The communicator sets forth his problems with clarity, and in helpful letters the author answers them with ease and care.—J. L.

"THE NATURE OF ANGELS." By Alexander Whyte. 221 pp. Hodder & Stoughton. 7s. 6d.

This book appears to consist of a number of sermons preached by the Rev. Alexander Whyte, which are of a distinctly orthodox type. In fact, we doubt very much whether there are many devoted Christians in the church who would accept Mr. Whyte's findings on the matter. He makes pointed allusion to the many references to Angels in the Bible, but seems to adopt a view of Angels which is scarcely justified by the text, though it undoubtedly rescues many of the traditional views that were held in Old Testament times concerning a race of beings whose province was to act as messengers to men. When he gets away



from his orthodoxy, however, and from the limited and symbolical traditions of the ages, he is far more entertaining and instructive, and his two chapters on the "Good Angel of Socrates," in which he is not bound down by ancient tradition, are undoubtedly the best in the book, since they present in brief and accessible form views which do not generally come within the reach of the ordinary reader.

**THE TEMPLE SERVANT.** By E. R. Murrough. 307pp. London: Longmans, Green & Co. 7s. 6d. net.

This is a collection of short stories with Egyptian settings which will, however, be no more recognised by the experienced traveller than by the casual, everyday reader. The Egypt which is portrayed here is comparatively unknown, for it is the mystic land which has been more or less forgotten. The stories themselves are exceptionally well told, and a psychic vein runs through some of them. What will, however, probably strike the reader most will be the dominating style in which they are narrated, for there is both romance and beauty in many of the pages.—J. L.

**OUR REAL RELATIONSHIP TO GOD.** By "A Disciple of the Christ." 206pp. London: The Order of the Golden Age. 7s. 6d.

The Order of the Golden Age which publishes this book is a society of reform which strives to promote a reduction of human and sub-human suffering. The writer presents a unadorned view of life at large, and gives a new insight into many religious problems. Perfect health, he believes, is the birthright of humanity, and advocates a more humane life as a stimulant to this end. He believes our relationship to God to be a real and priceless thing, and in this volume to present it as Christianity's lost ideal, and mankind's new hope.—J. L.

**MY LARGER LIFE.** By Violet Burton. 186pp. London: Rider & Co. 5s. net.

This is the autobiography of a medium. It tells how she discovered and developed her psychic powers, and of the results that they yielded. Amongst the experiences related are many incidents of clairvoyance, projection and clairaudience. The author tells us much about her own particular psychic faculties, and the guides under whose leadership she developed. She believes that "true Spiritualism is the larger ministry to the freedom of the Christ within." As an autobiography, this book is well constructed, and should be especially helpful to young mediums.—J. L.

**PROBLEMS OF RELIGION.** By A. Anderson. 97pp. 2s. net. Obtainable from the Author, Box 24, Sawtelle, California, U.S.A.

The author tells us that this is his first book, and that some years ago he was "an ignorant fanatic." There has been some rapid progress. The booklet consists of a collection of brief articles on varied religious topics, betraying sincerity and a love of truth.—J. L.

Mr. H. J. OSBORN (London), taking advantage of a special visit to the North, conducted successful services at Southwick and Brierley in South Staffordshire.

**IN NORTH WEST LONDON.**—The Fellowship of Spiritualists, of the "Leigh Hunt" House, "Thirteen," Morning Terrace, Highgate Road (close to the borders of three North London areas, Kentish Town, Hampstead, and Highgate), maintains persistent activities, presenting Spiritualism, in many phases, at its best. The Fellowship's celebration of the 82nd anniversary of Modern Spiritualism was only announced recognition in the South of the event. The meetings included a Sunday night service, during which, through Mrs. L. King, in trance, a number of old seances gave a series of short addresses, and in the afternoon, the same medium conducted a floral seance. A night lantern lecture by Mr. H. J. Osborn recalled the Hyde'sville Knockings—Spiritualism, 1848-1930," with many historic illustrations.

## CORRESPONDENCE.

### THE INTERNATIONAL BADGE.

SIR,—In the issue dated May 2nd the writer of the "Newsy Notes" has something to say re a Badge for Spiritualists, and expresses surprise that one has not been taken up and worn by Spiritualists. At the risk of being sentenced to be hung, drawn and quartered, may I, in fear and trembling, venture to advance the supposition that if a satisfactory Badge had been adopted by "the powers that be" such would have been welcomed; the one that has received the benediction and approval of "our betters" being totally unworthy for the desired purpose. It would be an excellent emblem for a society of sun worshippers, and though we are certainly desirous of welcoming the sun when Sol is gracious enough to smile upon us, we are first and foremost Spiritualists, and, being such, want a Badge that is DEFINITELY SPIRITUALISTIC. A number of us do wear one that "fills the bill," and we find that when travelling to and from our engagements we are engaged in conversation by those who ask the meaning of it, and some hours of pleasant chat result. Some seeds of truth are thus sown, all having arisen through the wearing of a SPIRITUALISTS' BADGE which is clear and definite.

JOHN G. WOOD.

### THE LOCALITY OF THE SPIRIT WORLD.

SIR,—On page 230 of April 11th's issue of our paper is a reply to "Salford," on the above question. "Salford" claims that I with others have given a definite geographical position to the spirit world. May I correct this? I have never assigned a definite position, but I have suggested that as the term world connotes location, it must occupy some part of space. Locality is relative. Our world, for instance, floats in space, and its position therein is relative to that of other worlds which we can see at night. If there were no other worlds in space we should be unable to assign any locality to our own world: we should not know what part of space it occupied, as we should have no other worlds with which to compare our position. Regarding the spirit worlds, I presume that all physical worlds have a psychic and spiritual counterpart, and that any people living upon a particular physical world will at death pass to the spiritual world in relation to the physical world they lived in before death. We may assume these spirit worlds are not far away, but contiguous to the physical worlds of which they are a part.

The theory of zones or belts is one which was held by Hudson Tuttle, and not by Andrew Jackson Davis, as our Editor affirmed. This is probably a slip of the pen on his part. A. J. Davis subjects the theory of zonal belts to an acute criticism, which the reader will find on page 195 of my book on the "Harmonial Philosophy of Andrew Jackson Davis." A. J. Davis says: "The plane of the orbit of the Summer Land appears to be at an angle of 20° with that of the sun." That is the most positive statement I have met regarding the location of the spirit world, and I am afraid it is not very satisfactory. One day we shall know more about it. The fact which is most important to us is that our friends still live and can commune with us. If they live, they must live somewhere, for they are real people, and not mere metaphysical abstractions. The spirit world is now to us, while in the flesh, subjective. At death we shall discover it to be for us objective. We shall experience a change of perception. It is wise to remember the relativity of the terms we use. If we talk of subjective aspects, we must remember they have objective correspondences.

W. H. EVANS.

"It is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which Spiritualists rely".—MR. FRANK PODMORE.

**THE BRITTEN MEMORIAL.**—The Trustees acknowledge with grateful thanks the sum of £50 which has been received from the Trustees of the late Britten Hall Spiritual Evidence Society, Barnsley, Yorks., this sum representing the total amount to the credit of the Society.



## SOCIETY ADVERTISEMENTS.

**South Manchester National Spiritualist Church and Lyceum,**  
PRINCESS HALL, PRINCESS ROAD,  
MOSS SIDE, MANCHESTER.

SUNDAY, MAY 18TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Mrs. SMETHURST  
MONDAY, at 3, MEETING.  
At 8, MEMBERS' CLASS.  
THURSDAY, at 3 and 8, Miss CADDOCK.  
FRIDAY, at 8, WHIST DRIVE, 1/- each.  
SUNDAY, MAY 25TH, LYCEUM OPEN  
SESSIONS.

**Manchester Central Spiritualist Church,**  
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, MAY 18TH, at 11 and 6-30, also  
MONDAY, MAY 19TH, at 8,  
MR. ARTHUR WHYMAN.  
SUNDAY, MAY 25TH, MR. H. B. TYRER.  
Silver Collection at all meetings.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SATURDAY, MAY 17TH, at 7-30, DANCE.  
Nemo Five Band. 1/3 inclusive.  
SUNDAY, MAY 18TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.  
At 6-30, Mrs. M. BRIGGS.  
MONDAY, at 8, Mrs. ARMSTRONG.  
TUESDAY, at 7-30, WHIST DRIVE, 6d.  
WEDNESDAY, at 3 and 8, Mrs. CLEGG.  
SUNDAY, MAY 25TH, MR. McCOMMON.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, MAY 18TH, at 10-30, LYCEUM.  
At 3 6-30 and 8, Mrs. BROWN.  
MONDAY, at 3 and 8, Mrs. MEAKIN.  
TUESDAY, at 8, WHIST DRIVE, 1/-.  
WEDNESDAY, at 3 and 8, Mrs. HARTLEY.  
SUNDAY, MAY 25TH, Mrs. RYDER.

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opposite Pit  
Entrance, King's Theatre).

SUNDAY, MAY 18TH, at 2-30, LYCEUM.  
At 6-45 and 8, Mrs. SKEER.  
MONDAY, at 8, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.  
TUESDAY, at 8, Mrs. SMITH.  
WEDNESDAY, at 3, Mrs. WORTHINGTON  
Proceeds for Building Fund.  
THURSDAY, at 8, Mrs. SAVAGE.  
SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, MAY 25TH, Mrs. SPENCER  
(Dipl. South Africa).

**Miles Platting Progressive S. Church**  
COGLAN STREET, LODGE STREET.

SUNDAY, MAY 18TH, at 6-30 and 8,  
MR. J. HALLAS.  
MONDAY, at 3 and 8, Mrs. DUMVILLE.  
WEDNESDAY, at 8, PUBLIC CIRCLE.  
THURSDAY, at 3 and 8, Miss PINDER.  
SATURDAY, at 7-30, Mr. MINNERY.

**Moss Side Progressive Lyceum Church**  
Above 64A, GT. WESTERN STREET.

SUNDAY, MAY 18TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, Miss J. RENTON.  
TUESDAY, at 8, OPEN CIRCLE.  
THURSDAY, at 3 & 8-15, Mrs. GERSHON.  
SUNDAY, MAY 25TH, Miss A. TAYLOR.

**Salford Central Spiritualist Church,**  
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, MAY 18TH, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.  
At 6-30 and 8, Mrs. SANDIFORD.

MONDAY, at 3 and 8, Mrs. COUPLAND.  
TUESDAY, at 8, CIRCLE, MR. MINNERY.  
WEDNESDAY, at 3 and 8, Mrs. N.  
BRIGGS (A.N.S.C.).  
THURSDAY, at 8, MEMBERS' CLASS,  
Conducted by Mrs. LEE.  
SUNDAY, MAY 25TH, MR. WOOD.

Every SATURDAY, at 7-30, SOCIAL.  
1/-, Refreshments included.

## SOCIETY ADVERTISEMENTS.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, MAY 18TH, at 10-30, LYCEUM.  
At 3, MR. BRADY.  
At 6-30, MR. BELL.  
WEDNESDAY, at 8, Mrs. SHAW.

**Pendleton Spiritualist Church,**  
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAY 18TH, at 6-30,  
MR. J. CHAMBERLAIN.  
MONDAY, at 3, OPEN CIRCLE. At 8,  
MR. HALLIDAY'S DISCUSSION CLASS.  
WEDNESDAY at 3 Mrs. S. F. LANGFORD  
THURSDAY, at 8, Mrs. WHALLEY.  
FRIDAY, at 8, OPEN CIRCLE; Mrs.  
WOOLFENDEN.  
SUNDAY, MAY 25TH, MR. JENKINSON.  
LYCEUM every SUNDAY at 2-30.

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,  
ADDRESS and CLAIRVOYANCE.  
TUESDAYS at 7-30 & THURSDAYS at 3,  
CLAIRVOYANCE and SPIRIT MESSAGES.  
THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.  
Local Clairvoyant: Mrs. W. G. HAYTER

**Bournemouth Spiritualist Church,**  
(Affiliated to the S.N.U.)  
16, BATH ROAD.

Resident Minister, Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.  
TUESDAY, at 8, PHENOMENA.  
THURSDAY, at 3, PHENOMENA.  
At 8, EDUCATIVE LECTURE and  
DISCUSSION.  
FRIDAY, at 6, HEALING. Guild in at-  
tendance to give treatment to sufferers

**Brighton Central Spiritualist Church,**  
CENTRAL HALL, 147, NORTH STREET  
(Facing Ship Street).

SUNDAY, MAY 18TH, at 11-15 and 7,  
Mrs. WILLIAMS,  
Address and Clairvoyance.  
MONDAY, at 8, HEALING CIRCLE.  
THURSDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**National Spiritualist Church, Brighton,**  
MIGHELL STREET HALL.

SUNDAY, MAY 18TH, at 11-15 and 7,  
MR. STEWART,  
Address and Clairvoyance.  
MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.  
WEDNESDAY, at 8, PUBLIC MEETING.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, MAY 18TH, at 3-30,  
SERVICE.  
At 6-30, SERVICE.  
After-Circle at 8.

**Isle of Wight.**  
**Ryde National Spiritualist Church,**  
BELVEDERE HALL, BELVEDERE ST.  
RYDE, I.O.W.

SUNDAY, MAY 18TH, at 6-30,  
Mrs. FILLMORE,  
Address and Clairvoyance.  
At 3, LYCEUM.  
THURSDAY, at 7, Mrs. H. SOUTHEA,  
Address and Clairvoyance.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, MAY 17TH, at 7, and  
SUNDAY, MAY 18TH, at 3 and 6-30,  
MR. G. SHARPE.

## SOCIETY ADVERTISEMENTS.

**Kenton Spiritualist Church,**  
NORTHWICK PARK HALL.  
Stations: Northwick Park (Met.)  
Kenton (Bakerloo).

SUNDAY, MAY 18TH, at 6-30,  
Mrs. GRACE COOKE,  
Address and Clairvoyance.  
TUESDAY, at 3, LADIES' MEETING.  
THURSDAY, at 8, Rev. G. N.  
Address and Clairvoyance.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH)  
ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, MAY 18TH, at 7,  
REV. G. VALE OWEN, Address.  
WEDNESDAY, at 7-30, Mrs. EMMET.  
Address and Clairvoyance.

**Southend Spiritualist Church,**  
Corner of HILDVILLIE DRIVE and  
WESTBOROUGH ROAD, WESTCLIFF  
(near Chalkwell Park).

SUNDAY, MAY 18TH, at 11 and 6-30,  
MR. F. WHITMARSH.  
THURSDAY, at 8, Mrs. PODMORE.

**Sutton Spiritualist Society,**  
Co-OPERATIVE HALL, BENHILL STREET.

SUNDAY, MAY 18TH, at 6-30,  
Mrs. PODMORE,  
Address and Clairvoyance.  
SUNDAY, MAY 25TH, Mr. E. M.  
Address.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, MAY 18TH, at 11 and 6-30,  
Mrs. REDFERN.  
THURSDAY, at 3, MEMBERS' OPEN  
At 6-30, for Public, MADAME C.

**Barnsbury Spiritual Church,**  
78, ROMAN RD. (opposite CALEDONIAN  
RD. TUBE STATION), N.7.

SUNDAY, MAY 18TH, at 7,  
MR. MARISINI,  
Address and Clairvoyance.  
At 3, OPEN HEALING CIRCLE.  
WEDNESDAY, at 8, OPEN DEVELOPMENT  
CIRCLE.  
SUNDAY, MAY 25TH, Mr. MILLER.

**Barking Christian Spiritualist Church**  
MUNICIPAL RESTAURANT, EAST  
BARKING.

SUNDAY, MAY 18TH, at 6-30,  
MR. BARKER,  
Address and Clairvoyance.  
CIRCLE follows Service.  
MONDAY, at 3, LADIES' OPEN  
Mrs. TUFFNELL.  
WEDNESDAY, at 8, Miss L. GIBSON.

**Battersea Spiritualist Church**  
BENNERLEY HALL, BENNERLEY ROAD,  
NORTHCOTE ROAD, BATTERSEA  
(Affiliated to S.N.U.).

SUNDAY, MAY 18TH, at 11,  
Miss JOAN PROUD,  
Address and Clairvoyance.  
At 3, LYCEUM.  
At 6-30, Miss D. MOORE,  
Address and Clairvoyance.  
THURSDAY, at 8, Miss M. BARKER,  
Clairvoyance.  
"Medicine Man," the control of  
JONES, will on MONDAYS, MAY 19TH  
and JUNE 23RD, attend from 2-30  
to diagnose and give Healing Treat-  
ment and Advice on Health and Psy-  
tics. The Members' afternoon meeting  
on these days will be held at 8. Meeting  
on May 19th, Mrs. S. D. KENT.

CHANGE OF ADDRESS.—WOMBSLEY  
NATIONAL SPIRITUALIST CHURCH, 10  
SWANN, 7, New Street, Wombwell.



## SOCIETY ADVERTISEMENTS.

**Battersea Christian Spiritualist Church,**  
UNITY HALL, FALCON GROVE.  
Near CLAPHAM JUNCTION, S.W.

SUNDAY, MAY 18TH, at 11, CIRCLE.  
At 6-30, MRS. CALWAY,  
Address and Clairvoyance.  
SUNDAY, at 2-30, LADIES' MEETING.  
SATURDAY, at 7-30, HEALING CIRCLE  
and PSYCHOMETRY.  
SUNDAY, MAY 25TH, MR. HAYWARD  
and MRS. HINES.

**Bounds Green Christian Spiritualist Church**  
KING HALL, CANNING CRESCENT,  
HIGH ROAD, WOOD GREEN.

SUNDAY, MAY 18TH, at 7,  
MRS. S. D. KENT.  
SUNDAY, MAY 25TH, "ZODIAC,"  
Through the Mediumship of  
MISS WINIFRED MOYES.

**Bowes Park and Palmer's Green Spiritualist Church,**  
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, MAY 18TH, at 11,  
To BE ARRANGED.  
At 7, MR. H. N. BOLTON.  
WEDNESDAY, at 8, MRS. K. FILLMORE,  
Shaftesbury Hall, adjoining Bowes  
Park Station.  
LYCEUM every SUNDAY at 3.

**Brixton Spiritual Brotherhood Church,**  
CROOKWELL PARK RD., BRIXTON, SW9.

SUNDAY, MAY 18TH, at 11-15, SERVICE.  
At 3, LYCEUM.  
At 7, ADDRESS and CLAIRVOYANCE.  
SUNDAY, at 7-30, LADIES' PUBLIC  
CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, CLOSED (May Convention).  
SUNDAY, MAY 25TH, MRS. CAMPBELL.

**Central London Spiritualist Society,**  
12, GREAT RUSSELL ST., W.C.1.  
(Note New Address.)

FRIDAY, MAY 16TH, at 8,  
MISS F. MORSE.  
SUNDAY, MAY 18TH, at 7,  
MRS. MEURIG MORRIS.  
SUNDAY, MAY 23RD, MRS. HOLLOWAY.  
SUNDAY, MAY 25TH, MRS. E. KEENAN.  
After-Circle follows Sunday's Service.

**Chiswick Christian Spiritualist Church**  
HARVARD TOWERS, 56, HARVARD RD.  
(off Wellesley Road, in rear of  
Gunnersbury Station).

SUNDAY, MAY 18TH, at 11,  
MRS. J. HAMMERTON.  
At 6-45, J. C. ARMSTRONG, ESQ.  
WEDNESDAY, at 8, PSYCHOMETRY.

**Clapham Spiritualist Church,**  
opposite CLAPHAM NORTH STATION,  
CLAPHAM ROAD, CLAPHAM, S.W.4.

SUNDAY, MAY 18TH, at 11, OPEN  
CIRCLE. At 3, LYCEUM.  
At 6-45, MR. F. HARROW, Address.  
MRS. CLEMPSON, Clairvoyance.  
SUNDAY, at 3, LADIES' MEETING.  
HEALING CIRCLE. Available to all.  
FRIDAY, at 8, SERVICE AS USUAL.

Short Discussion Class Session will  
commence on THURSDAY, MAY 29TH,  
at 8, MR. H. BODDINGTON will open.  
Subject: "Spiritualism." Open to all.

**Croydon National Spiritualist Church,**  
WOOD GREEN HALL, HANDCROFT RD.  
near junction London Rd., West Croy-  
don. (A five minute walk from Broad Green  
Tram and Bus Station).

SUNDAY, MAY 18TH, at 6-30,  
MR. T. W. ELLA, Address  
and Clairvoyance.  
WEDNESDAY, at 7-45, MRS. JARMAN.  
THURSDAY, at 3, LADIES' MEETING.

## SOCIETY ADVERTISEMENTS.

**Cricklewood Christian Spiritualist Soc.,**  
ASHFORD HALL, 41, ASHFORD ROAD.  
CRICKLEWOOD, N.W.2.

SUNDAY, MAY 18TH, at 6-30,  
MR. ED. KEITH,  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE. At 8, MRS.  
F. LANE, Address and Clairvoyance.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AVENUE, CROUCH  
END.

SUNDAY, MAY 18TH, at 7,  
MR. F. J. VERNON.  
THURSDAY, at 8, MEMBER WORKERS.

**Ealing Spiritualist Church,**  
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, MAY 18TH, at 11-15, MRS.  
REDGRAVE. At 3, LYCEUM.  
At 7, MR. G. PRIOR.  
WEDNESDAY, at 8, MRS. REDFERN.  
SUNDAY, MAY 25TH, MRS. NUTLAND.

**The Spiritualist Fellowship**  
(KENTISH TOWN), "THIRTEEN, MOR-  
TIMER TERRACE, HIGHGATE ROAD.  
Cars 7, 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, MAY 18TH, MRS. Y. STOTT.  
THURSDAY, MRS. DONOHUE.  
SUNDAY, MAY 25TH, MISS DAUNTON.

**Finchley Spiritual Mission,**  
FERN BANK HALL, GRAVEL HILL,  
MENDON LANE, CHURCH END, N.3.  
(Trams & Buses to "Queen's Head.")

SUNDAY, MAY 18TH, at 7,  
MR. C. GLOVER BOTHAM,  
Address and Clairvoyance.  
THURSDAY, at 8, MR. E. KEITH,  
Address and Clairvoyance.

**Forest Hill Christian Spiritualist Church**  
BEADNELL ROAD, FOREST HILL, S.E.23

SUNDAY, MAY 18TH, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 7, MRS. BLANCHE PETZ.  
TUESDAY, at 3, MRS. GREGG.  
At 7-30, HEALING CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

**Fulham Spiritualist Society,**  
12, LETTICE STREET, PARSON'S GREEN.

SUNDAY, MAY 18TH, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, MME. A. DE BEAUREPAIRE.  
THURSDAY, at 8, MRS. FILLMORE.  
SUNDAY, MAY 25TH, DR. VANSTONE.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD, N.16.

SUNDAY, MAY 18TH, at 3, LYCEUM.  
At 7, MRS. BEAUMONT-SIGALL.  
MONDAY, at 8, MRS. A. RADLEY.  
TUESDAY, at 8, MEMBERS ONLY.  
WEDNESDAY, at 8, FREE HEALING.  
THURSDAY, at 8, OPEN CIRCLE.  
Silver Collection.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, MAY 25TH, LYCEUM ANNI-  
VERSARY SERVICES.

**Hackney Independent Lyceum Church**  
PEMBURY HALL, 41, PEMBURY ROAD  
(First Gateway on left in Downs Park  
Road).

SUNDAY, MAY 18TH, at 3, LYCEUM.  
At 6-30, MISS RUTH GOLDSMITH.  
OPEN CIRCLE after Service.  
THURSDAY, at 8, DISCUSSION.  
SUNDAY, MAY 25TH, MR. D. SERJEANT

SERVICES are held on Sundays at 7,  
Mondays at 2-30 (Ladies' Meeting), and  
Wednesdays at 7-30 (Clairvoyance).—  
37, Nunhead Lane, Peckham Rye.

## SOCIETY ADVERTISEMENTS.

**Hanwell Spiritualist Church,**  
120, UXBRIDGE ROAD.

SUNDAY, MAY 18TH, at 7,  
MRS. HOLLOWAY.  
WEDNESDAY, at 3, MRS. STOCKWELL.  
THURSDAY, at 8, MR. WHITE and MRS.  
TREADGOLD.

**Harringay Christian Spiritualist Mission**  
1, SALISBURY PARADE, ST. ANN'S RD.  
(Side Door, Boot Shop).

SUNDAY, MAY 18TH, at 11, SERVICE.  
At 7, MRS. HINES.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMINGS in attendance.  
WEDNESDAY, at 8, MRS. PRINCE.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL.

SUNDAY, MAY 18TH, at 6-30,  
MR. H. CARPENTER, Address.  
WEDNESDAY, at 8, Address and  
CLAIRVOYANCE.  
SUNDAY, MAY 25TH, MR. E. HUNT.

**Hendon and Golders Green National Spiritualist Fellowship.**  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON  
(Opposite "The Bell" bus stop).

SUNDAY, MAY 18TH, at 6-45,  
MISS JOAN PROUD,  
Address and Clairvoyance.  
SUNDAY, MAY 25TH, MR. WILDE.

**Hounslow Spiritual Mission,**  
Corner of DOUGLAS ROAD, HANWORTH  
RD. (opposite Congregational Church).

SUNDAY, MAY 18TH, at 6-45,  
"THE TEACHER,"  
Speaker and Demonstrator.  
WEDNESDAY, at 3, LADIES' GUILD,  
MRS. REDFERN.  
At 8, MR. BURTONSHAW.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 18TH, at 7,  
MRS. ESTA CASSELL.

THURSDAY, at 3, MISS R. WARD.  
FRIDAY, at 8, MISS V. THORNDICK.  
SUNDAY, MAY 25TH, MRS. CROWDER.

**Independent Spiritualist Church,**  
NEW MORRIS HALL, BEDFORD ROAD,  
CLAPHAM, N.

SUNDAY, MAY 18TH, at 6-45,  
MRS. W. EDWARDS,  
Address and Clairvoyance.  
THURSDAY, at 7-45, MRS. G. BYCROFT  
SUNDAY, MAY 25TH, MRS. KING.  
LYCEUM every SUNDAY at 3.

**Kensington Spiritualist Church,**  
LINDSAY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, MAY 18TH, at 6-30,  
MRS. ALICE GREGG,  
Address and Clairvoyance.  
MONDAY, at 8, in Small Hall,  
MRS. F. BETTS, Psychometry.  
THURSDAY, at 8, in Small Hall,  
MRS. M. LINES.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, MAY 18TH, at 11 and 6-30,  
MRS. R. DARBY,  
Address and Clairvoyance.  
WEDNESDAY, at 7-30, MR. P. SCHOLEY,  
Address and Clairvoyance.  
FRIDAY, at 8, MEMBERS' CIRCLE and  
FREE HEALING.  
SUNDAY, MAY 25TH, MME. E. CASSEL



**SOCIETY ADVERTISEMENTS.**

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM  
(opposite Prince of Wales Playhouse).

SUNDAY, MAY 18TH, at 11-15, CIRCLE.  
At 6-30, Mrs. E. E. BALMERS,  
Address and Questions.  
MONDAY, at 3, LADIES' OWN, MISS  
LAST, Address and Clairvoyance.  
At 6, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY CLASS.  
WEDNESDAY, at 8, Mr. HUGH ROY,  
Address and Clairvoyance.  
FRIDAY, at 8, MEMBERS' DEVELOPING  
CIRCLE.

**Little Ilford Christian Spiritualist  
Church,**  
THIRD AVENUE, MANOR PARK, E.

SUNDAY, MAY 18TH, at 3, LYCEUM.  
At 7, Mr. H. BODDINGTON, Address,  
followed by a Clairvoyant.  
MONDAY, at 3 and 8, Miss J. PROUD.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, Mrs. NUTLAND,  
Address and Clairvoyance.  
SUNDAY, MAY 25TH, Mrs. KINGSTONE.

**Manor Park Spiritualist Church,**  
Corner of SHREWSBURY ROAD and  
STRONE ROAD.

SUNDAY, MAY 18TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, Mrs. T. TIMMS.  
THURSDAY, at 3 and 8, CONVENTION.  
SUNDAY, MAY 25TH, Mrs. A. TUFFNELL

**New Southgate National Spiritualist  
Church,**  
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, MAY 18TH, at 7,  
Miss E. CLARK.  
SUNDAY, MAY 25TH, Mr. and Mrs.  
PULHAM.

**Shepherds Bush Spiritualist Society,**  
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAY 18TH, at 11, OPEN CIRCLE  
At 6-30, Mr. GOLDSWORTHY,  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

**Southall Spiritualist Society,**  
Co-OPERATIVE HALL, KING STREET.

SUNDAY, MAY 18TH, at 7,  
Mr. F. APPLEBY.  
TUESDAY, at 3, LADIES' GUILD,  
Held at 16, Osterley Park Road.  
SUNDAY, MAY 25TH, Mr. WILKINSON.

**South London Spiritualist Mission,**  
LAUSANNE HALL, LAUSANNE ROAD,  
PECKHAM, S.E.15.

SATURDAY, MAY 17TH, at 7,  
LYCEUM SOCIAL EVENING.  
SUNDAY, MAY 18TH, at 11, OPEN CIRCLE  
At 7, Mrs. TUFFNELL,  
Address and Clairvoyance.  
THURSDAY, MAY 22ND, No MEETING  
(ANNUAL CONVENTION).  
SUNDAY, MAY 25TH, Mrs. GOLDS-  
WORTHY.

HEALING CIRCLE, TUESDAYS at 8-15.  
LYCEUM every SUNDAY at 3.

**Streatham Spiritual Brotherhood,**  
STREATHAM SCHOOL OF MUSIC (almost  
opposite STREATHAM Station)

SUNDAY, MAY 18TH, at 6-30,  
Mrs. A. FLETCHER,  
Address and Clairvoyance.  
THURSDAY, at 3, LADIES' MEETING,  
Mrs. A. HENDERSON.  
At 8, Mr. C. H. POTTER, Address,  
Messages and Clairvoyance.  
SUNDAY, MAY 25TH, Mr. LELLIOTT.

**IMPORTANT RE-ISSUE.**

THIRD EDITION.

# Objections to Spiritualism Answered.

BY

H. A. DALLAS.

STIFF FANCY PAPER. 103pp.

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**PRELIMINARY DIFFICULTIES.**  
**IS SPIRITUALISM DANGEROUS?**

**WHEREIN LIE THE DANGERS?**

**DO THE DEAD KNOW OF  
EARTH'S SORROWS?**

**DO THEY TELL US ANYTHING  
NEW?**

**PURPOSELESS PHENOMENA.**

**THE METHODS EMPLOYED.**

**CAUSES OF CONFUSION.**

**WHAT THE COMMUNICATORS  
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MANCHESTER.

**SOCIETY ADVERTISEMENTS.**

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down  
Forest Lane going from Maryland  
Point Station).

SUNDAY, MAY 18TH, at 11,  
Mr. CONNOR.  
At 3, LYCEUM.  
At 6-30, Mr. G. W. MASON.

TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' TEA and  
CIRCLE.

THURSDAY, at 8, EVENING OF PHENO-  
MENA.

SUNDAY, MAY 25TH, Mrs. F. LANE

**Streatham Christian Spiritualist Church**  
TUDOR HALL, PINFOLD ROAD  
(Adjoining Streatham Library).

SUNDAY, MAY 18TH, at 6-30,  
Mrs. EDEY.  
WEDNESDAY, at 3, Miss F. DAUNTON.  
At 8, Mrs. ANNIE PATTERSON.  
SUNDAY, MAY 25TH, Mr. STEABER.

**Surbiton Christian Spiritualist Church**  
MAPLE ROAD, SURBITON.

SUNDAY, MAY 18TH, at 3, ADDRESS and  
PSYCHOMETRY.

At 6-30, ALDERMAN D. J. DAVIS,  
Address and Clairvoyance.  
WEDNESDAY, at 3, PSYCHOMETRY.  
At 7-30, Mrs. WALTERS, Address and  
Clairvoyance.

**Tottenham Spiritualist Church,**  
WARMINGTON HOUSE, 744, HIGH ROAD.

SUNDAY, MAY 18TH, at 3, LYCEUM  
At 7, Miss WARD.  
SUNDAY, MAY 25TH, Mrs. CALWAY.

**The Church of the Spirit,**  
24A, CHURCH ROAD, CROYDON.

SUNDAY, MAY 18TH, at 11,  
Mr. HAROLD VERNON.  
At 6-30, Mr. MURRAY NASH.  
WEDNESDAY, at 8, Mrs. B. STOCK,  
Address and Demonstrations.

**Wembley Spiritualist Society,**  
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, MAY 18TH, at 6-30,  
Mr. MARTIN, Clairvoyance.  
SUNDAY, MAY 25TH, Mr. MARESON  
MARISINI.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, MAY 18TH, at 6-45,  
Miss HELEN WRIGHT,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, Miss MOORE,  
Address and Clairvoyance.

**Wood Green Christian Spiritualist  
Church,**  
BRADLEY HALL, BRADLEY ROAD,  
STATION ROAD.

SUNDAY, MAY 18TH, at 11-15, SERVICE.  
At 7, Rev. J. J. WELCH.  
WEDNESDAY, at 8, Miss M. MORETON.  
LYCEUM every SUNDAY at 3.

SUNDAY, at 7 p.m.,  
LECTURE AND CLAIRVOYANCE  
given by  
STEPHEN FOSTER,  
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Phone: Paddington 2312.  
All Welcome.

Our New Pamphlet List sent post  
free on receipt of post card.



**A GREAT SPECIAL MEETING** will be held at **YORK HOUSE, TWICKENHAM**, on **SUNDAY, May 18th.**

**ZODIAC** will give one of his Wonderful Addresses.

**CLAIRVOYANT DESCRIPTIONS** will be given by **Mrs. L. Lilly, Mrs. R. Billette and Mr. Andre Bernard.**

Doors open at 5-30. Commence at 6-30 sharp.

**SILVER COLLECTION AT ENTRANCE.**

The above meetings are held under the auspices of the **TWICKENHAM CHRISTIAN SPIRITUALISTS CONGREGATION.**  
No Service at 35, Cresswell Road.

#### Miscellaneous Advertisements.

**RONALD BRAILEY, Clairvoyant, Psychometrist.** At Home, 3 to 7. Circles, Tuesdays and Fridays at 8.—90, Sunny Gardens, Hendon. Phone: Hendon 1888

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**MARIAN MORETON**, at home, 1 to 5, week-end excepted. Circles, Psychometry, Tuesday at 3, Friday at 6-30. Discussion, Tuesday at 6-30.—64, Newman Street, Oxford Street, W.1.

**Miss F. DAUNTON, Psychometrist and Clairvoyant,** at home, 2 to 6. Circles for Psychometry, Mondays and Fridays at 3 and 8. Public Developing Class every Tuesday at 8.—Flat 2 (first floor) 18, Monmouth Road, Westbourne Grove, Bayswater, W.2.

**Miss B. D. MANSFIELD** holds a public meeting for psychometry on Wednesday at 8; also a seance on Friday at 8.—Write 4, Westmoreland Street, Victoria, S.W.1.

**Mr. and Mrs. KENNEDY, Clairvoyants,** hold a Circle every Thursday at 8.—104, Loampit Vale, Lewisham, S.E.13.

**Mrs. E. A. CANNOCK** attends Tuesdays and Thursdays for Consultation for Healing at 111, Campden Hill Rd., (corner) High Street, Nottingham Gate. Public meetings, Tuesdays at 7-30 and Thursdays at 3 and 7-30. Also by arrangement. Write 56, Barrowgate Rd., or Phone Chiswick 1184.

**Mrs. B. HAMILTON** holds Public Developing Classes every Monday and Friday at 8. Saturdays at 8, Circle for Psychometry. Sundays at 7, short Address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

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**Mrs. WILLIAM EDWARDS, 15, Champion Grove, Denmark Hill, S.E.5.,** regrets that owing to illness, her "At Home" are suspended until further notice.

#### BIRTHS, MARRIAGES AND TRANSITIONS.

##### TRANSITIONS.

**TONGE.**—Mr. Tonge and family desire to thank all relatives, friends and neighbours for their many expressions of sympathy and floral tributes in their great loss. "She who did her best, did well, acted nobly. Angels can do no more."

##### BIRTHDAY GREETINGS.

**BIRTHDAY GREETINGS** to Herbert E. Mutton, who passed suddenly to higher service on May 18th, 1929.—WIFE, 90, Station Road, Hadfield.

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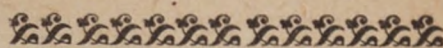
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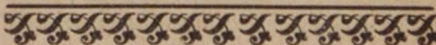
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On THURSDAY, May 22nd, 1930,  
at Memorial Hall, Farringdon St., E.C.

MORNING, at 11, **SPEAKER, Mr. E. W. OATEN**, Editor of THE TWO WORLDS, who will give a Paper, followed by Questions and Discussion.

CHAIRMAN: **Mr. M. Barbanell** (Vice-President, L.D.C.) Dipl. S.N.U.

AFTERNOON, at 3, **CLAIRVOYANCE** by **Mrs. F. KINGSTONE** and **Miss F. CAMPBELL**.

CHAIRMAN: **Mr. H. Boddington** (Vice-President, L.D.C.), Dipl. S.N.U.

EVENING, MASS MEETING at 7. **SPEAKERS: Mr. SHAW DESMOND** and **Mr. E. W. OATEN**, Editor of THE TWO WORLDS.

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